

# Jaiṡa Dharma

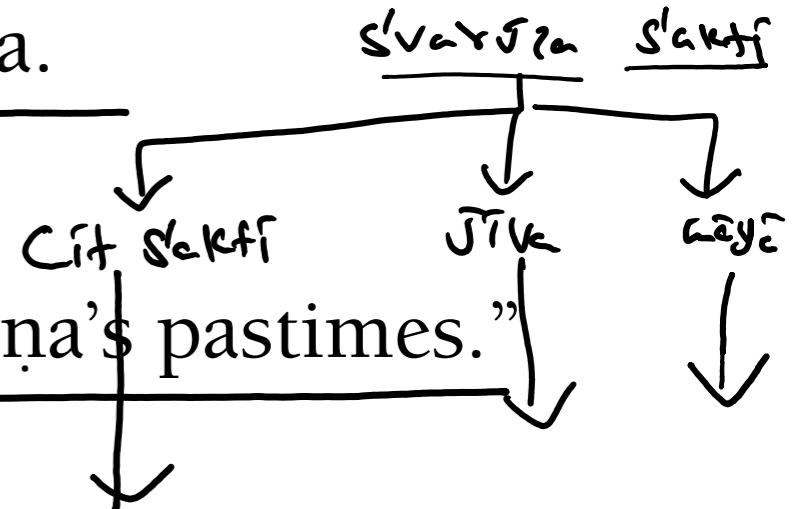
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Bhaktivinoda Ṭhākura

# Chapter Fourteen

Nitya-dharma: Sambandha,  
Abhidheya and Prayojana

The sandhinī-śakti maintains the spiritual abode of Śrī Vraja wherein Śrī Kṛṣṇa remains immersed in the exchange of spiritual rasa.

Śrī Vraja is the highest and most esoteric place of Śrī Kṛṣṇa's pastimes."



Q  
Vrajanātha, “Dear master, you have explained that sandhinī, saṁvit, and hlādinī are the three properties of the svarūpa-śakti and that these three properties are minutely present in the jīva-śakti and perversely reflected in the māyā-śakti.

I am eager to learn the details of the manner in which these three properties are present in these two śaktis.”

Raghunātha dāsa Bābājī, “A diminutive portion of the svarūpa-śakti is present in the jīva, therefore Her three properties are also present within the jīva in a small quantity.”

The hlādinī-śakti is present in the jīva as perfect brahmānanda, the bliss of Brahman transcendence, which is ready to be realized at any time.

The saṁvit-śakti is manifested in the jīva as brahma-jñāna, knowledge of the undifferentiated Absolute Truth, and sandhinī-śakti is manifested in the jīva as anu-caitanya, the minute spark of the supreme consciousness.

When these same properties are projected into the māyā-śakti on the material plane, they behave differently because of the resultant contamination.

The hlādinī-śakti is exhibited as gross mundane pleasure, samvit-śakti as materialistic knowledge, and sandhinī-śakti as the fourteen planetary systems of the material creation and the physical forms encasing the jīva.”

Vrajanātha, “How can śakti be said to be acintya, inconceivable, if every activity she performs is subject to a hair-splitting analysis for comprehension by the intellect.”

Raghunātha dāsa Bābājī, “The individual points of this subject of śakti can be separately contemplated on, but as a whole, concerning their esoteric interrelationships and subtle juxtapositions, the śakti of Śrī Kṛṣṇa is quite inconceivable to the human intellect.”

On this material plane, conflicting and contradictory natures cannot coexist in one place or in one person because such contrasting natures mutually destroy one another.

However, the śakti of Śrī Kṛṣṇa is so inconceivable that the seemingly contrary emotions, nature, and qualities of the spiritual world eternally coexist harmoniously in pristine splendour.

“Śrī Kṛṣṇa is simultaneously personal with a beautiful form and impersonal with an awe-inspiring presence;

both all-pervasive and embodied; inactive and dynamically creative; unborn and born of His parents, Devakī and Vasudeva, and Yaśodā and Nanda; the Supreme Godhead, worshiped by all,

and yet a simple cowherd boy; omniscient and yet accepting an incarnation that manifests human emotions; with form and qualities, yet also formless and unqualified; beyond sense perception and yet the personification of rasa;

unlimited and yet limited by performing His pastimes as incarnations;  
unattainable and far away, yet very near in the heart of everyone; immutable  
and unconcerned, yet filled with consternation at the anger of the gopīs.

There are innumerable examples of how these apparently conflicting emotions  
sustain as well as accelerate the transcendental pastimes of the Lord, be it in  
regard to the personality of the Lord, His dhāma, His associates, or  
paraphernalia.

The eternal harmony of these opposing aspects indicates the inconceivable  
status of His śakti.”



Q  
Vrajanātha, “Do the Vedas subscribe to this view?”

Raghunātha dāsa Bābājī, “This truth is amply supported in the Vedas, for example in the Svetāśvatara Upaniṣad, 3.79:”

(apāṇi)pādo(javano)grahītā(paśyaty)acakṣuh)sa(śrnoty)akarnaḥ  
(sa vetti vedyam)na ca tasyāsti yettā tam āhur(agryam) puruṣam mahāntam

“Although the Supreme Lord is without hands and legs, He is always in motion and always receives every offering as He possesses a transcendental body with limbs.

He can see without eyes and hear without ears as His senses and organs are entirely spiritual.

He is the sole witness of every activity and the knower of all that is to be known, but no one knows Him or can judge Him as He is.

The limited intellect of man cannot comprehend that He is a perfect spiritual body composed of supramundane senses.

The brahma-jñānīs, those who know the Absolute Truth, glorify Him as the most magnanimous and the fountainhead of all causes.'

“The Īsopaniṣad, verse 5, states:

tad ejati tan naijati  
tad dūre tad vantike  
tad antarasya sarvasya  
tad u sarvasyāsya bahyataḥ

“The Supreme Lord walks and does not walk. He is far away, yet He is very  
near as well. He is within everything, and yet again He is outside of everything.’

“Further, Īsopanīṣad, verse 8, states:

sa paryagāc chukram akāyam avraṇam  
asnāviraṁ śuddham apāpa-viddham  
kavir maṇiṣī paribhūḥ svayambhūr  
yāthātathyato ’rthān vyadadhāc chāśvatībhyah samābhyah

“That Supreme Soul is all-pervasive, pure, without mundane subtle and gross bodies, immutable, without veins, without material designations, transcendental, brilliantly beautiful, omniscient, unsurpassable, and self-manifest. He personally bestows upon all eternal entities their particular natures through the agency of His inconceivable potency.’”

Q  
Vrajanātha, “Is it mentioned in the Vedas that the absolutely independent Supreme Lord spontaneously decides to descend to this earth as an incarnation?”

Raghunātha dāsa Bābājī, “Yes, there are numerous examples in the Vedas.”

The Talavakāra, the Kena Upaniṣad, describes a discussion between Umā and Lord Śiva.

Indra and the other devatās after defeating the asuras in a fierce battle became extremely arrogant and proud, even amongst themselves.

Unannounced and quite suddenly the Supreme Lord descended in a wondrously glorious form and asked of the devas the reason for their pride.

The Lord then gave them a single blade of grass and asked them to destroy it by their own powers.

However, to the total amazement of all assembled, Agni, the god of fire, using all his power could not burn the grass in the least.

And then Vāyu, the god of wind, completely failed to blow the blade of grass away.

Actually, none of the devas succeeded in fulfilling the command of the Lord.

Thereafter, they realized and accepted the divine instruction of the Supreme Lord.

The dazzling beauty and wonderful prowess of the Lord enthralled them in awe.

“As in the Kena Upaniṣad, 3.6:

tasmai trṇam nidadhāv etad daheti  
tad upapreyāya sarva javena tan na  
śaśāka dagdhum sa tata eva nivavrte  
naitad aśakam vijñātum yad etad yakṣam iti

“The Yakṣa being, the Supreme Lord, placed a blade of grass before Agni, the  
god of fire, and requested him,

“Show Me how you can burn this.”



Agni tried all possible means within his powers, but failed to burn it.

He was ashamed and went back to the other devas and said, "I could not comprehend who this great personality actually is."

"The purport of this mysterious incident is that the Supreme Lord, who is described everywhere as captivatingly beautiful, descends at will and on the spur of the moment to sport in pastimes with the jīvas."

Q  
Vrajanātha, "I have heard that the Supreme Lord is the endless source of rasa. Where is this mentioned in the Vedas?"

Raghunātha dāsa Bābājī, “The following unequivocal statement is cited from the Taittirīya Upaniṣad, 2.7.1:

yadvaitat raso vai saḥ  
rasam hy evāyam labdhvanandī bhāvati  
ko hy evānyāt kaḥ prānyāt  
yad eṣa ākāśa ānando na syāt  
eṣa hy evānandayati

“The One who has been described (in the previous verse of the Upaniṣad) as the paragon of piety and merit is in truth parama-brahma, the Supreme Personality of Godhead, the embodiment of rasa.”

Only when the jīva is able to attain Him, the rasa svarūpa, the embodiment of spiritual mellows, can he be truly happy.

Who could breathe without the Lord giving breath? Who could be happy without the Lord giving happiness? It is He who gives transcendental bliss.”

Vrajanātha, “When He is rasa-svarūpa, why then can the gross materialists not see Him?”

Raghunātha dāsa Bābājī, “There are two groups of māyā-baddha-jīvas, conditioned souls.